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# The Alaskan Churchman

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JANUARY, 1925

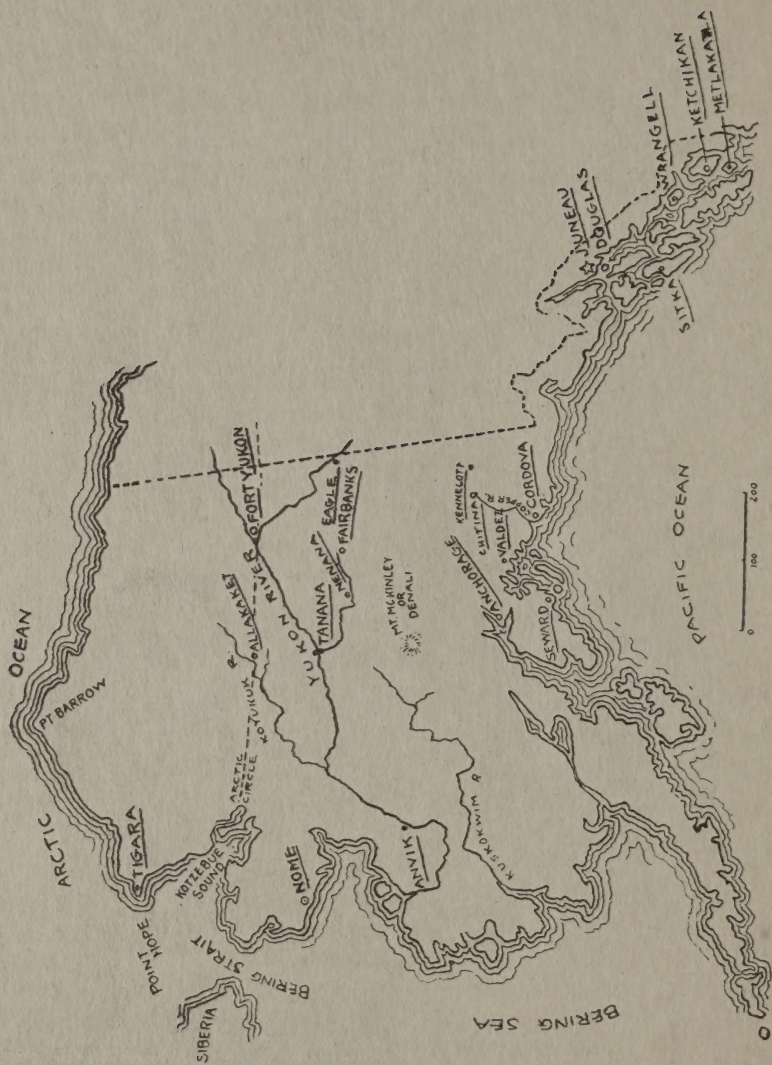
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† ALASKA †





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THE CACHE

## The Alaskan Churchman

Founded by Reverend Charles Eugene Betticher, Jr., 1906.

Published Quarterly at the Red Dragon, Cordova, in the Interests of the Church's Work in Alaska.

KENT G. ROBINSON,  
Editor and Business Manager.

FRANK H. FOSTER,  
Associate Editor.

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To the best of our knowledge the statements set forth in this paper are true to fact in every particular.

In using printed blanks be sure to write your name and address plainly. This will avoid mistakes and delay.

In sending change of address be sure to give the old as well as the new address. Make checks and money orders payable to The Alaskan Churchman.

JANUARY, 1925

### Editorial

#### "THE BEST-LAID SCHEMES O' MICE AN' MEN, GANG AFT A-GLEY."

The same has been true in getting out, the January, issue of the Alaskan Churchman. It was the hope of the editor to have the present number in the mails by February first, as promised in the October issue, but the usual custom has prevailed and the publication will not reach the reader on the time planned.

Material is now being assembled for the April number and while the probable date of its publication cannot, at this time, be given, every possible effort will be made to have it in the mail as soon after the first of April as it can be done. With the limited number of workers at

Cordova, the remoteness of our Missions and the long time it takes for mail to come from them, it is impossible to set a date when the magazine will be published after it gets behind its regular schedule.

One of the great advantages we Alaskans are blessed with, is the absence of the metropolitan newspaper. To be sure, we have newspapers; in some cases, dailies. One of our Alaskan towns boasts two daily papers, but these are eight-page sheets with no Sunday issue. No papers are published on holidays. The news is generally printed on the front page and consists of Associated Press correspondence received in boiled down form, over the wire. There is an editorial page wherein the editor discusses learnedly, matters of wide scope covering a range from the effect of the latest dog ordinance to the attitude of Secretary Hughes toward the League of Nations. On the back page is a column or two of locals designed to inform the public as to the arrivals on the last boat, the next meeting of the Chamber of Commerce and the number of fox pelts shipped by Bill Jones, the well known owner of the Blue Island Fox Farm. The other pages are filled with ads and copy gleaned from outside exchanges.

The outstanding point of dissimilarity is the fact that Alaska papers devote five or six lines to what it takes three columns of the ordinary newspaper in the States, to relate. It may be a matter of absorbing interest to some people, that the jurors chosen to try Kid McAvoy for the murder of his mistress, wore blue serge or some other kind of dress; that Miss Jones, the movie actress, is suing Gilbert Whangdoodle, the son of Augustus Whangdoodle, who



made fifty millions in the production of the gum that made Chicle famous, for a hundred thousand dollars for breach of promise; that the Crown Prince of Liverpool has taken a sudden fancy to a particular breed of dogs known as the Siberian Cheese Hound and many of the society people of New York are paying fabulous prices for these mutts; these things may be instructive and amusing but to our untutored minds, there is much to be said in favor of the paper from which one can get a resume of the days' happenings in a condensed form.

Getting out a paper is no picnic.

If we print jokes, folks say we are silly.

If we don't, they say we are too serious.

If we publish original matter, they say we lack variety.

If we publish things from other papers, we are too lazy to write.

If we don't print contributions, we don't show proper appreciation.

If we do print them, the paper is filled with junk.

Like as not some fellow will say we swiped this from another paper.

So we did.



ALASKA, A LAND OF ENCHANTMENT

# Visitations of Our Northern Bishops

## Bishop Rowe's Trip is Full of Hardships and Thrills

Completing a trip of nearly ten thousand miles, Bishop Peter T. Rowe, the first missionary bishop of the Episcopal Church in Alaska, returned to his home in Seattle, Wash., on the fifth of last November. Having spent nearly six months in traveling and visiting the many missions under his jurisdiction, the good Bishop was so fatigued and worn out that his physician ordered him to suspend all activities and take a well earned rest.

The first twenty-three hundred miles of his journey were spent in going to Southeastern Alaska where the missions at Sitka, Wrangell, Ketchikan and Juneau were visited. A month was spent in making this trip which left very little time to return to Seattle and get ready for the longer journey.

On July 2nd, the Bishop sailed for Nome, a distance of twenty-five hundred miles, where he was forced to stay for three weeks before leaving for the Arctic, due to unusual weather conditions. It was during this time that the revenue cutter Bear and the schooners Arctic and Lady Kinnseley were caught in the ice, the last two named being lost.

The trip from Nome to Point Hope, a distance of six hundred miles, was made on the Boxer, a U. S. Bureau of

Education ship; the communities of Kotzebue and Kivalina were visited en route. Point Hope was reached on August 10th and a hearty welcome given by the Rev. W. A. and Mrs. Thomas and Tony Jule, an Eskimo boy who is teaching the mission school. The mission and people were found to be in fine condition, eighty children being in the school.

The natives are a gentle, hospitable and kindly people showing the spirit of co-operation and sharing one another's burdens. A splendid testimonial was received from Mr. Knute Rasmussen, the Danish explorer, who has been in Greenland for the past three years. He informed the Bishop that of all the native people he had come in contact with, the Point Hope tribe were the most interesting and the most advanced; that their traditions were of more interest; that they were free from all graft and greed; that the splendid spirit shown was the result of the work of the mission. To this testimonial was added that of the officers on one of the revenue cutters who stated they were the best natives along the whole Arctic coast.

While at Point Hope, the Bishop mushed over two hundred miles visiting the different villages. During the three weeks of his stay, there



was not one good day—snow and a wind of high velocity being the program. The Boxer was reported as being locked tight in the ice. New ice was making and, to use the Bishop's own words, "I had given up hope of getting away from Point Hope until the winter set in and I could do so with dogs. A favorable wind finally came and blew the ice off shore sufficiently to allow the Boxer to escape from the ice and, with the wrecked crews of the Arctic and Lady Kinnseley on board, she picked me up and hurried on to Nome arriving there on September 5th." At Nome the Bishop held services in St. Mary's Church and had a large attendance; the services were the first held for some time, as the town is without a Protestant minister.

On September 8th, the Bishop left Nome for St. Michael in the small gas boat Meteor. Two days were used to cross the hundred and twenty miles of the Bering Sea, the trip being exceedingly rough and tedious. The boat almost suffered shipwreck several times and it was with a prayer of thankfulness that the landing was made at St. Michael. The Bishop transferred to another small boat at St. Michael and the start for Anvik was made across an arm of the Bering Sea to the mouth of the Yukon River which took six days, as the Captain was unable to enter the mouth of the river. A landing was finally made late at night and the boat tied up to the river bank. At daylight, while the twenty-four passengers were asleep, the boat turned over on its side and all were nearly drowned. Everyone turned to and gave a hand in righting the fifteen-ton boat and the trip was continued. Owing to delays by reason of sandbars and engine trouble, food

ran out which, added to the inadequate sleeping places, made the discomforts indescribable. When within fifty miles of Anvik, the Bishop was able to hire another boat and save a five day delay.

Reaching Anvik on September 21st, the Bishop found all the workers well, though living in cramped quarters owing to the fire. The new school dormitory was practically completed and the two hundred inhabitants cheerful and full of optimism. He left Anvik on the last boat of the season, the night of September 25th during a severe storm. Winter was close at hand and with the river low at that time of the year no unnecessary chances could be taken to cause any delay.

Completing the thousand mile trip from St. Michael, the Bishop arrived at Nenana on October 5th and after confirming a class of ten, went to Fairbanks at which place he held confirmation services in St. Matthew's Church. After spending a week in Fairbanks, he returned to St. Mark's Mission at Nenana and spent a few days there, leaving for Anchorage over the Government railroad. Stopping over long enough in Anchorage to visit with the Rev. Burdette Lansdowne and to conduct services, at which time three were confirmed and four were baptized, the Bishop continued his journey to Seward where services were held in St. Peter's Church.

Leaving Seward on the steamer Northwestern, the last lap of the nineteen hundred miles was made with visits to Epiphany Church at Valdez, St. George's Church at Cordova, the Holy Trinity Cathedral at Juneau, St. Phillip's Mission at Wrangell and St. John's Church at Ketchikan.



The Rt. Rev. Peter Trimble Rowe, bishop of Alaska for the Episcopal church, was consecrated a bishop on November 30, 1895. He is known as the "Hospital Bishop" because he has built and equipped so many hospitals at strategic points in Alaska.

Bishop Rowe had unusual preparation for his work. Before coming to Alaska, almost thirty years ago, he spent five years on an Indian reservation in Ontario and nine more at

the Sault Ste. Marie in northern Michigan. The following of the trail in the wilderness, contact with pioneers, canoe travel and snow-shoeing, the camp under the open sky, he knows them all. The zest of the conquest was born in him and he welcomed hardship in his Master's service. When the gold strike was made at Nome he was there and aided with his own hands in the building of the church.

## Bishop Stringer Covers Ten Thousand Miles on Trip

The Bishop of Yukon and Mrs. Stringer started from Dawson on the Fifth day of June on a visitation through the Northern end of the Diocese. They left Dawson on the "Hazel B," a motor launch, and travelled four hundred miles down the Yukon River to Fort Yukon.

At Fort Yukon they secured a boat in which they travelled up the Porcupine and Bell Rivers. On the way the Bishop went ashore and held services wherever there were Indians in camp. They were most grateful, especially those who had not had the opportunity of partaking of the Holy Communion for a year or more. They seemed much cheered and encouraged. The distance travelled in this boat was five hundred miles. The Missions of Rampart House and Old Crow were visited and services held, including the rites of baptism, confirmation and Holy Communion. John Tizya, the native catechist, was at Old Crow to welcome the Bishop, and to receive all the help and teaching possible dur-

ing the short stay. They were very glad to see Mrs. Stringer also, who had not been there for four years.

From near LaPierre's House (Sinclair Rock) the Bishop and Mrs. Stringer and party started across the Rocky Mountain portage of one hundred miles on foot to Fort McPherson, from which place they travelled to Aklavik on the Steamer Distributor, where they secured a gasoline launch owned and manned by an Eskimo, to carry them to Shingle Point, White Fish Station and Hershel Island.

The Rocky Mountain portage of one hundred miles had to be taken on foot. Bishop Stringer says that of all the trails he has gone over this portage is the worst. There is no special road, except in places the vestige of an old foot trail, but the Indian guides know every hill and dale, and are able to pilot anyone over it. For a greater part of the way one travels over what is known as "nigger head" swamp, which is the most difficult kind of all, especially in the summer when the

ground is thawed and one sinks deep in the ruts between the nigger heads or tuft's of grass supported by rather weak and wabby necks. If the traveler should step on the nigger heads he is apt to slip or twist his ankle, so he is compelled to step over them and sink into the deep mud between. It is most difficult walking. Then another part of the way is grown over with thick willows, through which you have to work your way. Then swift streams have to be forded and high hills have to be climbed and rocky places have to be traversed. At times the route leads through swamp land and when the travellers come to camp they are wet to the waist. However, the journey was taken without mishap and the prayers of our Church people were answered for a safe journey and guidance and protection. Mrs. Stringer stood the journey remarkably well, and the one hundred miles of this rough travel was made in eight days. This is the first time a white woman ever walked across this trail in summer. Three caribou were killed on the way and the larder was replenished bountifully both for the travellers and for the dogs. Everything for this journey had to be packed all the way over on the backs of the Indians and dogs, namely, camping outfit and food and clothing. Three Indians and dogs were secured for the journey.

On this trail fifteen years ago Bishop Stringer and Mrs. C. F. Johnson nearly lost their lives. Mrs. Stringer said she went along this time so that the Indians might not travel too fast, and the Bishop says he really enjoyed the journey at the moderate pace.

On June 30th the party reached Fort McPherson where they were welcomed by the Rev. and Mrs. J. M. Crisall, missionaries in Mackenzie River Diocese. The Indians returned to Old Crow

from Fort McPherson, and after an enjoyable visit and rest with Mr. and Mrs. Crisall, the Steamer Distributor arrived bringing Bishop Lucas on his annual visit to Fort McPherson and Aklavik. Bishop and Mrs. Stringer proceeded to Aklavik with Bishop Lucas where they were met by the Rev. E. Hester, who was in charge of Aklavik mission. The Rev. W. A. Geddes had just arrived from the Arctic Coast to meet Bishop Stringer and take him to Shingle Point and Hershel Island, the two centers of his missions. Leaving Aklavik on July 10th on an Eskimo Schooner they met with ice ten miles east of Shingle Point, and could only work their way through the ice to a point five miles farther on, where they camped four days before the ice opened sufficiently to allow them to proceed on a small boat to Shingle Point.

On July 26th Bishop and Mrs. Stringer and Mr. Geddes, in company with some of the Hudson Bay Company's men and Inspector and Mrs. Caulkin of the R. C. M. Police attempted to reach Hershel Island in a small schooner equipped with a gasoline engine belonging to one of the Eskimos. But ice was encountered before half the distance had been covered, and although with some difficulty the Schooner was kept going through the loose ice, an impassable barrier of ice was met when still about fifteen miles distant from the Island, and the attempt had to be abandoned. They were able, however, to visit all the Eskimos along the coast as well as at Shingle Point and Niakonit otherwise known as White Fish Station, where a large number of Eskimos had gathered together for their annual whale hunt. In all about three weeks were spent amongst the Eskimos.



The reception given to Mrs. Stringer by the Eskimos was remarkable, and they expressed their delight and pleasure in every way possible. Mrs. Stringer says it did her heart good to hear the Eskimos who had attended the day school at Herschel Island twenty-eight years ago, sing the hymns of our Church so heartily, and to hear Garret Notik and other catechists take the services in Eskimo. Notik had been a boy in the Herschel Island Day School and had received his first Christian teaching from Bishop and Mrs. Stringer. Now he is able to take the services and expound the scrip-

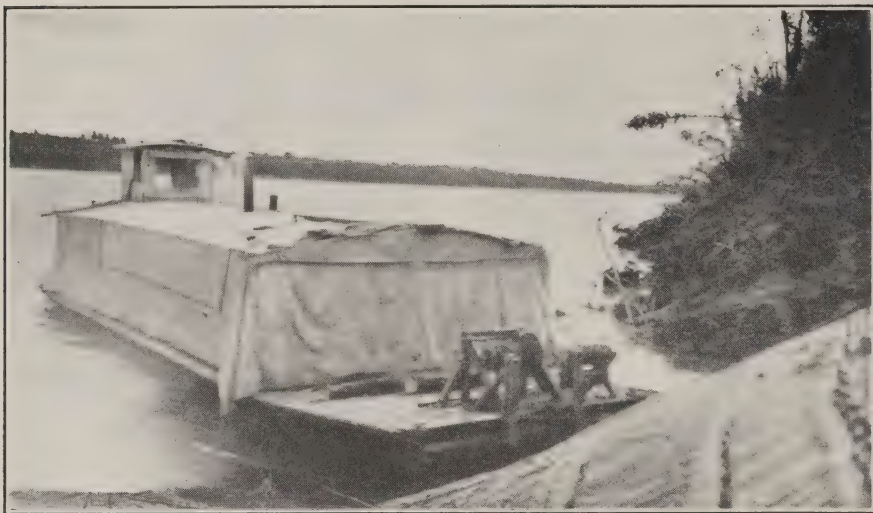
tures and his Christianity means much to him.

In order that the Bishop should get out in time for the Board Meetings in London he had to return from the Arctic Coast to Aklavik about the first of August to catch the Steamer Distributor on her second trip. He and Mrs. Stringer accompanied by the Rev. W. A. Geddes and Bishop Lucas, came out by way of Mackenzie River to Edmonton on the 22nd of August.

The distance covered on the whole round trip was nearly ten thousand miles.



POINT HOPE ESKIMOS



"BLACK MARIAH"

## A Trip Down the Koyukuk

Deaconess Muriel Alice Thayer.

The trip from St. John's Mission at Allakaket, on the Koyukuk river, to Nulato, on the Yukon river, was made on a small gasoline scow called "Black Mariah."

The "Black Mariah" appeared at the Mission from Bettles on Tuesday night, July 29 at 8 o'clock. We, at the Mission, were not expecting it until the following Sunday consequently I was not prepared to leave at once. My two trunks were packed and ready and were put on board the scow. The washing done that day was not dry, owing to the rain, so arrangements were made with Mr. Dublin to put up a line on the scow where my clothes could finish drying. Archdeacon Drane, who had arrived at the Mission the Sunday night previous, in-

formed the boat people I would be prepared to leave in two hours and that he would take me across the river to the trading store where the scow had some freight to load. The "Black Mariah" left the Mission and we sat down to dinner, which we ate in haste, after which I finished packing my suitcase and at ten o'clock we crossed the river.

Arriving on board the scow at the trading post we found that engine trouble had developed and that the boys were unable to start the boat. We also found Miss Nellie Cashman, an old timer of the Koyukuk, who had taken a severe cold on her way in and was forced to return to Fairbanks for medical aid. Miss Cashman was desirous of having Miss Hill make the



trip with her and asked the Archdeacon to grant his permission. Complying with the request necessitated the Archdeacon taking Miss Hill back to the Mission for her suit case. They soon returned and as the engine still refused to go more time was lost. Miss Hill looked forward, with pleasure, to her trip down the river but did not like to leave the Archdeacon and his boy Jimmie to do for themselves during their stay at the Mission while putting the new roof on the cabin.

It was a cold, wet night and the scow was small. While the boys were trying to get the engine into working order, the rest of the natives had a dance in the store which lasted until one o'clock in the morning when word was sent in the repairs to the engine had been completed. We left Alatra loaded with freight, mail and eight people aboard, and traveled until four o'clock when it was deemed best to tie up to the bank of the river and do some more work on the engine. Ten o'clock found us again on our way. There seemed little trouble after the engine once started, but at each stop it was quite difficult to get it to start again due to the slipping of the gears.

At four, in the afternoon, the engine stopped and we were again forced to tie up to the bank of the river. There was no village or fishing camp near, and, although only one hundred miles from St. John's Mission, we were really alone in the wilderness. The poor boys again endeavored to put the engine into running order while the passengers rolled into their bunks to sleep. Our night had been a short one, as none of us was accustomed to the noise and shaking of a forty horsepower engine so close to us. We were rudely awakened at seven by the rain leaking through the canvas roof. Miss Hill, unfortunately, had a poor place

and her bed soon resembled a rubber bath tub all ready for use. I am quite sure it was the easiest bath she has had while in Alaska, for she did not have to carry the water into her tub.

The boys kept struggling with the engine until midnight. As they were tired and worn out and had the light of only a kerosene lantern to aid them, they decided to rest until daylight. We all slept well and awoke at seven to find it still pouring. After breakfast the boys resumed their labors. On account of the rain we could not leave the scow so sat around the heater on boxes, and were quite comfortable, thanks to Ambrose, the deck hand, who kept us supplied with wood. He was good at rustling wood whenever the boat stopped and consequently had a large supply on hand.

Thus passed the morning, and by lunch time the difficulties seemed no nearer of being solved. Finally, a book for amateurs on gasoline engines was found and the first chapter gone over without shedding any light on the matter. The second chapter aided us somewhat and soon the gears were tightened and all parts "in time" so that at six o'clock Thursday evening we were able to make another start. The "timing" of a gasoline engine seems to me to be quite a piece of work.

You can imagine the joy of all on board the scow, when we finally made headway again. It is quite beyond my powers to describe the sighs of relief and shouts of joy. None of us was accustomed to sitting on boxes or rolled on canvas bunks all day. There was no room to exercise, and as the bank of the river was too steep and slippery to climb, we were forced to remain quite still.

The journey continued without any trouble until four o'clock the follow-

ing morning when we were forced to stop and fill the gasoline tank. Fortunately, this required but a few minutes time and we were again on the move. At six we tied up to the bank for an hour to repair a minor leak in one of the pipes and then continued all day making but one stop to fill the tank and rustle wood.

All, except the pilot and engineer, retired early to rest, but all were awakened at three o'clock on Saturday morning by the fierceness of the storm. The rain came down in torrents, the waves washed over the prow of the boat, and the wind caused the scow to dance like a cork while Miss Hill again floated out of her bunk. Two strong cables were put out to hold the "Black Mariah." We were at the foot of the high bluffs, at the mouth of the Koyukuk river. It was impossible for a small, old scow to battle her way around the cliff, so we remained there. By ten the rain had ceased and the bright sunshine lured us from the cold, wet scow to the bluffs above. We did enjoy stretching ourselves and climbed quite a way up the bluffs where we rested in the warm sunshine and enjoyed the vast

view of the Koyukuk and Yukon rivers.

It had been hoped to make the trip down in two days, and, as it required just twice that long to make the four hundred and fifty miles, our "grub pile" was sad looking. All rejoiced, when one of the boys found a fish camp and borrowed some supplies.

The storm continued to abate and at six, at quarter speed, we hugged our way around the bluff and soon reached Koyukuk Station. After a short stop at the Station, we continued on our way, reaching Nulato at ten-thirty on Saturday night. Mr. Dublin soon rustled some "grub" from the store and fresh tomatoes and cucumbers from the Sisters' hot house. All enjoyed a fine supper before rolling into our bunks once more.

It was delightful at the Sisters' house while waiting for the Government boat to Nenana. The steamer "Davis" seemed a palace after the "Black Mariah" and made the remainder of our trip more pleasurable. However, as none seemed much the worse for the first part of our trip, all were truly thankful.



ENTRANCE TO RESURRECTION BAY, SEWARD, ALASKA



# New Missionary Enjoys Trip North

By A. G. Fullerton

It may be of interest to the readers of "The Alaskan Churchman," to hear from the new Missionary at Tanana.

My wife accompanying me, we sailed from Seattle June 3, 1924, on the Admiral Watson. The weather was perfect, and this being our first trip North, we wanted to be on deck all the time, so as not to miss any of the beautiful scenery, which would really take a long time to describe, and would fill a large sized book.

Arriving in Ketchikan about 6 a. m. on the 6th of June, we hurried ashore to get a sight of the pretty little town, before breakfast. After which we were told we would be there for several hours, on account of a broken propeller blade, which was broken by striking a log floating on end. So we had time to see all of the most interesting things, and also to be at the dock to meet our good Bishop Rowe, who had left Seattle the day after we did, on the Admiral Rogers. It was a surprise to him. (He was on his way to Sitka and as the Watson did not go there he had taken the other boat.) So he took us up to the Hospital and Rectory where we met Rev. and Mrs. Bush, and we were back on board again in time for luncheon, where we were told that the orders were to go back to Prince Rupert to dry dock for repairs. (Three propeller blades will propel the ship but it was not safe to go a long distance).

It was a weary wait after we had seen the town, while repairs were being made and by the time we arrived in Ketchikan again we had lost 48 hours, but from then on we made good time, stopping only long enough to

discharge freight at the small towns and canneries.

After leaving Cordova, Capt. Anderson took us quite close up to the beautiful Columbia Glacier. The sun was bright and made wonderful colorings on the pinnacles of ice. There were many things of interest but I think Columbia Glacier one of the most interesting of all.

Our tickets were for boat trip all the way to Anchorage, so we missed, what is said to be a beautiful rail trip from Seward to Anchorage. However we hope to see that at a future time.

We would not have wished to miss the trip around Cape Elizabeth and up Cook Inlet. There are so many pretty and interesting little places about the Inlet.

Arriving in Anchorage, we soon found our way to the rectory and made ourselves known to Rev. and Mrs. Landsdown, who were exceedingly kind to us in various ways. We spent two very pleasant days in Anchorage, while waiting for the next train to take us to Nenana. There again we had to wait three days for a river boat, and to pass the time, we walked out to St. Mark's Mission and were interested in the grand work being done there by Miss Wright and her very able assistants. The only drawback there is lack of funds to do a far greater work. They need more buildings to care for more children who are waiting and anxious to attend school. Some of the parents say, that if they can't get the children into one of our schools, they will have to send them to the Holy Cross school, which is Roman Catholic.

Eleven o'clock at night, just as the sun was setting, "The Gen. Jacobs" moved out into the stream, leaving Nenana, and pushing two barges, one heavily loaded with freight, the other carrying 22 horses for a survey party. This was June 19.

On account of high water and many sand bars, we were longer on the trip down the Tanana River than we might otherwise have been. But as all journeys end so did ours, and at 7 a. m. Saturday, June 21, we were in sight of the "Mission of Our Saviour."

Our Captain was kind enough to pull in and unload us and all freight for the Mission, thereby saving our hauling it the three miles from town.

We were received by Deaconess Sterne, amid the howlings of some 100 or more dogs which were tied along the river bank.

Of course it took us several days to get settled. My first official duty as Layreader was to read the burial service for a white man.

I was appointed by the Bishop, to have charge of the Mission and to hold services here. I have also held evening services in St. James Church in Tanana. In order to do this more easily and quickly, as well as other work, the Bishop thought I should have a motor boat. So after consulting Archdeacon Drane and getting his advice on it (which is worth while as he is an expert with a motor boat), we decided on the "Pronto," which is a well built boat and fast. A boat is all right for summer, but it was necessary to have a dog team and sled for winter. These I purchased at a bargain and have had good use of them so far, I have become quite a "musher," using the dogs to make trips to town, for hauling water and wood and an occasional pleasure trip.

Early in October, I thought of going

hunting, to get a supply of meat for the winter and finally made my plans to go North about October 10, for caribou, as they had been seen about 15 miles from here. However I did not go. Early that morning about 14 were seen just across the Yukon river and it was reported that there were hundreds over there. They seemed to have come down trying to cross the rivers, for this is the junction of the Tanana and Yukon.

So much ice was running that the caribou were afraid to cross, but the Indians here are not afraid when there is game in sight. So with polling boats they made a dash for it when an open space came between the ice floes.

I was ready and went with them, but as seemed against their will, for they made many excuses why I should not go, but I have hunted big game too many years to be put off that way. Finally one of them told me where to go, not expecting I would see anything quite so soon I am sure, and to my surprise as well, I had only gone about 300 yards and just into the brush when the caribou jumped and in a very short time I had what I wanted. I was lucky enough to meet with some other men coming back, so was able to get home that night.

The men I went over with had taken their things preparatory to staying until they got what they wanted. Everyone met with success which surely was a God-send to them.

As there was not any way to get the meat over, we had to leave it until the river froze solid enough to cross on the ice which was the first of November. Since then we have greatly enjoyed caribou meat, not even missing the wonderful beefsteaks one can so easily get in the States, if prepared to pay real beefsteak prices.



# Difficulties of the Missionary In the Far North

The following interesting letter has been sent in to us for publication. The difficulties of the Missionary in the far North are clearly shown by the Rev. Arthur R. Wright's letter. We wonder if some of our readers, to whom has been given an abundance of this world's gear, if there be such, would not like to help the good work along by sending such an amount as they feel they can spare to Bishop Rowe.

St. Timothy, Alaska,  
October 15, 1924.

My dear \_\_\_\_\_

You mentioned in one of your letters that you would like me to tell of the conditions here. As have written you on several occasions regarding conditions in and around the Mission, will start in from the time I took charge so that some important point will not be overlooked.

The six surrounding villages of Ketchumstock, Tetlin, Nebesna, Banskineata, Mantasta and Healy have to be ministered to from St. Timothy's Mission. The people are getting so that they depend more and more on St. Timothy's for advice regarding governmental things and medical treatment.

The only means of reaching these villages is by dog team in winter and poling boat in the summer, or walking. There is only one steamboat that navigates this upper river, and it makes but one trip a summer, usually arriv-

ing here about the first of September. With this schedule you see how badly we need a gas boat of our own at St. Timothy's. By having such a boat we could haul our own freight from McCarthy besides making summer visitations to the different villages which it is now almost impossible to do. The saving in two years' freight bills would pay for the boat.

In the seven villages there are from six to thirty children of school age; about one hundred children of school age in the upper Tanana country, and no schools. The Government is starting a day school at Tetlin and we have a day school at St. Timothy's when the people are here. All the other villages are without any instruction, mental, physical or spiritual, with the exception of the single visit a year which I am able to pay them.

Our biggest and greatest need for missionary work is a boarding school. We must have it to accomplish the work as it should be. Unless these children are taken now, another generation will grow up in the very same traditions as their forefathers despite the fact that the Mission has been established at this point for the past fourteen years.

We have, in this vicinity, eight traders whom the Indians are supporting. With the game and fur getting every year more and more scarce and the traders keeping up the high prices, the Indians are suffering for their ignor-

ance and inability to compete with the white man. Have tried to have them ship their furs to you to dispose of but their catch is so small that it is hard for them to get ahead and they must trade their catches immediately for "grub" and clothing. It seems too long to them to have to wait almost a year for the exchange of furs for food.

Another thing that hinders our work is the fact that the tractor ordered for this Mission was kept at Nenana. Although we were promised the receipt of it the following year, it has never arrived. Had we the tractor, could saw our lumber but as conditions now stand all the lumber that is used must be whipsawed by hand at the rate of fifteen cents a foot, and it is a poor quality of lumber at that. With a tractor and saw at the Mission, a great deal of improvement in the housing conditions of the Indians could be made beside making the improvements in our own Mission buildings. At present all the work is done by hand, which is very unsatisfactory. The tractor could also be used to haul our wood instead of hauling it the long distance by dog team. Another use could be made of it in the plowing of garden plots thus encouraging the Indians in the making of gardens. The system in vogue at present is the tedi-

ous process of spading new ground by hand. The Indians must spend a great deal of their time in traveling over the country in search of meat, which is their article of diet. The time spent in the improvements of their homes is limited and if it was made easier for them to have better homes, they would be a happier and healthier class of people.

The chief source of trouble, outside of the above mentioned handicaps, is the bad influence some of the traders have with the Indians. We are located so far away from a U. S. Commissioner's office that many things we could turn over to a United States Commissioner for settlement, must be handled ourselves, which is often extremely difficult with a limited knowledge of law.

There is too much work in this section for Mrs. Wright and myself to attend to. The need of teachers, nurses and a traveling doctor is urgent. The results obtained, during our two years' stay here, are encouraging for the future. Our hope is that soon someone will realize the work to be accomplished, heed the call and come to assist us.

Sincerely yours,

(Signed) ARTHUR R. WRIGHT.





## Bouquets From Our Readers



A great number of complimentary letters have been received since the issuance of the October number of the Alaskan Churchman. These letters are very gratifying to the editorial staff. We would like to have printed each one received but this was an impossibility due to lack of space. The following letters were picked at random to be published.

"Mrs. ——— takes pleasure in sending the amount you say is due for the Churchman. She is sorry to have overlooked it."

"I thank you for writing to remind me and assure you that I have every intention of continuing my subscription to your very worthy magazine."

"I think the new "Churchman" is a very interesting and beautifully artistic little paper, and I am always glad to receive it."

"I take pleasure in renewing my subscription to The Alaskan Churchman—each number is eagerly perused. I wish you every success in your work."

"I regret that I have been negligent in keeping up my subscription. Your magazine is one of the most beautifully gotten up of the many I see. The illustrations are a delight."

"Enclosed please find my check for the renewal of my subscription for your most interesting magazine for the coming year. My family and myself enjoy the accounts of Alas-

kan life and other information very much, having taken the magazine for many years."

"I greatly enjoy the paper and should be sorry to be without it."

"It gives me pleasure to renew my subscription to your valuable and interesting Alaskan Churchman."

"We think your little magazine one of the best publications that we receive and enjoy every word of it."

"I am always glad when the magazine comes. I wish I could do more for you."

"I appreciate and enjoy the Alaskan Churchman and am sorry for the delay in sending this check."

"I am very glad to renew my subscription to your little book, as I enjoy reading it very much."

"I have taken the paper ever since it first started and should be sorry to miss it. I send it to a friend, who appreciates it, as soon as I have read the last numbers."

"I think you have every reason to feel encouraged in the publication of the Churchman, the map is so much clearer than it was some time ago, and the magazine quite attractive. By loaning the magazine I have tried several times to secure subscribers to it, but thus far unsuccessfully, however, when I can I speak a word in its behalf."

## Clippings From Our Exchanges

The Rev. Thomas Jenkins, rector of St. David's Parish, Portland, Oregon, since 1915, has resigned to take up, on January 1st, the work of general missionary and educational secretary in the Diocese of Oregon. His new residence is McMinnville, Oregon. (Pacific Churchman.)

The many friends of Bishop Rowe will rejoice to hear that he has successfully passed through a very serious operation and is now steadily convalescing at a hospital in Victoria, B. C. He expects soon to leave for Seattle to recuperate and then to come East to call the attention of Congress to certain moral obligations of the Government to the Indians of the interior of Alaska. (Southern Churchman.)

Miss L. deR. Cotchett, a returned missionary, is spending ten days in the Diocese, visiting the churches in and around Norfolk, to tell of the work which is being done in Alaska. —An interesting meeting of the Men's Club of St. John's Church, Hampton, Va., is being planned, Major Martin, who commanded the famous Around the World Fliers, and who was wrecked in the mountains of Alaska, will tell of the story of his experience. Dr. Howe will preside, and

Major Westover, commanding officer of Langley Field, will introduce the speaker. (Living Church.)

The Rev. H. G. Tatum, formerly of Nenana, Alaska, and worker with Archdeacon Stuck, has assumed charge of St. Paul's, Murfreesboro, and St. Peter's, Nashville, Tenn. (Southern Churchman.)

Miss Alice Wright, of St. Mark's Mission, Alaska, who is in the States on a furlough, addressed the congregations of thirteen parishes and missions located in ten cities of the Diocese of Springfield during the first ten days of December. (The Churchman.)

"During the past year I have traveled over 2,000 miles with my dog team, and during the summer of 1923 I traveled over 3,300 miles by water, making a total of over 5,300 miles. Well I recall your quotation of the Psalm—'The Lord delighteth not in any man's legs,' and I make no boast of my mileage. However, it does speak a word for the amount of time one must lose on the trail, and also it accounts for the expense I incur."—From Archdeacon Drane's report to Bishop Rowe. (The Church Militant.)





## Mission Notes

### ST. GEORGE'S, CORDOVA

By Miss Elsie C. Waitz

The members of St. George's parish are working even though they have no spiritual leader or adviser. We all are very proud and fond of our little church and the Red Dragon Club room, and are raising money to be used in paying the janitor, plumber and carpenter for their services in keeping the two buildings in good condition.

December 3 and January 13 the Woman's Guild gave card parties at the Red Dragon. Both proved to be successes, socially and financially. Fifty cents was the admission fee and everybody felt that it was fifty cents well spent. Different card games as well as Mah Jongg were played. Prizes were given to the two who held the highest scores. After cards, delicious refreshments were served while we were entertained with Hawaiian string music. Some enjoyed dancing later on.

The Guild is now preparing for its annual dance and bazaar to be held on February 14, St. Valentine's Day. Although dancing will be the main feature of the evening, the bazaar will be no small attraction. There will be booths for home-made food, candy and fancy work, a rummage table and last but not least, a lunch counter. Committees have been appointed to take care of the decorations and the stock of the different booths. The members of the guild are hard workers and we are expecting wonders.

St. George's Church school is progressing. There are three teachers and about twenty-seven children on the roll. Church workers in the States have been good to us. Mrs. Slamm, of Seattle, is very thoughtful and has sent a fine supply of material to work with. She seems to know just what is required at St. George's. The Rev. Rice, of Juneau, has also remembered us. The biggest remembrance was the kiddies' Christmas box. The box was six feet long, three feet wide and three feet deep, filled tight with all kinds of toys; dolls, toy trunks, laundry sets, black boards, stilts, games, books, mechanical toys, as well as some church school supplies. In the box was a fine picture of the Rev. Mr. Newton sitting in a morris chair in front of the Red ragon fireplace. The picture was taken when he was the missionary here. Now it is hanging in its rightful place, on the wall of the Red Dragon Club room, which he founded.

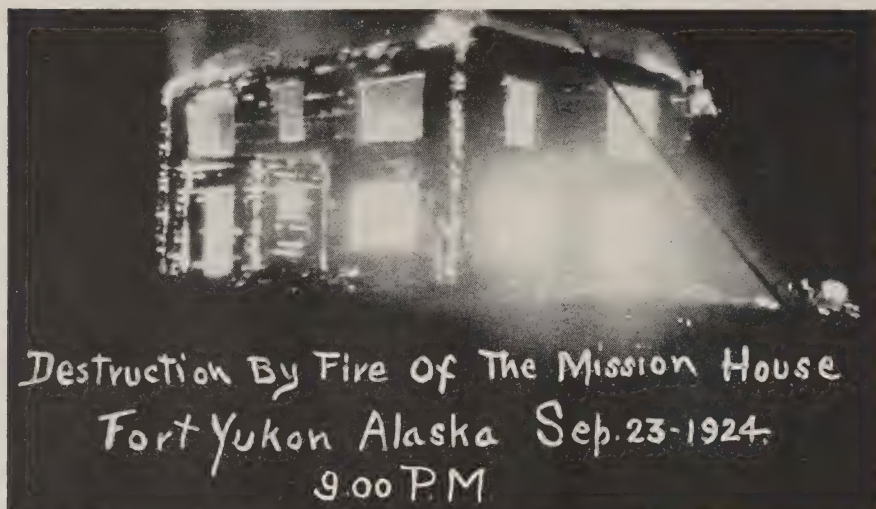
The Sunday evening following Christmas Day, the church school had its Christmas party. Each child received two lovely gifts and a stocking filled with candy, nuts and an orange. A fine large Christmas tree with different colored lights graced one corner of the Red Dragon where the party was held and made a fitting background for Santa Claus. The children's parents were invited and most of them came and helped sing the carols. All the children took part in the entertainment which

pleased them especially the little native children.

Bishop Rowe is in search of a rector who will fit in with us and we are praying and hoping that his efforts will prove successful and that we will soon have a leader.

Bishop Rowe announced, while at Cordova, he would make application

to the board of missions for additional help to carry on the labors of the Episcopal church in Alaska. Bishop Rowe did not say as to what form the work would take or what especial location would be selected for the direction of additional effort, but indicated the assistant's field of activities would be general throughout the territory.



#### ST. STEPHEN'S MISSION, FORT YUKON

The information received, at Cordova, relative to the Mission fire at Fort Yukon on October 2nd, last, is to the effect that the fire occurred at eight o'clock, while a birthday party was being held. The fire was discovered and reported by one of the small boys, who was in bed at the time, the flames spreading with such rapidity that he did not have time to save his clothing. Savings amounting to four hundred dollars was also lost by one of the workers.

The fine collection of pictures and

library on Alaskan history, which the late Archdeacon Stuck had collected, were lost when the building burned. Both were invaluable and cannot be replaced. The loss of the building is estimated at \$25,000.00

Excavating for a new building was started immediately after the fire. The prompt action of the Department of Missions in assuring Dr. Burke of relief enabled him to obtain bids for the supply of logs much more cheaply than would have been possible later, as well as to save six weeks time in preparing the excavations. The new building is to be a duplicate of the one burned with the



exception of an extra two feet in depth to enlarge the kitchen.

A characteristic work of the Mission is the care given to the Native boys and girls, orphans or others without homes. It was a work dear to the heart of Archdeacon Stuck and has the support of both whites and Natives up and down the Yukon River.

The inhabitants at Fort Yukon number approximately sixty white people and three hundred and fifty Natives. Game is very plentiful, with trapping the principal occupation. More fur is shipped from Fort Yukon than any other place in Alaska.

Of the days immediately succeeding the fire, Dr. Burke has written as follows:

"But for a most generous and gratifying response by the people here and at Circle and Beaver we should have been in a bad way. Johnny Fredson's father, old Fred, with tears in his eyes came early in the morning after the fire with a pair of moccasins for me and \$5 for Mrs. Burke. He had been saving it for a long while, and nothing would do at all but that we take it. Then Captain McCann and the Steward, Mr. McIlvane, on the last boat out, left generously of their food supplies and blankets. You should have seen the Indians bringing moccasins to church the following Sunday. A clothes basket full was given. Pillows they made from the feathers of Alaska Geese—the pillows initialed in red thread, Mrs. Burke's "C. B.," Grafton's "G. B.," and mine "D. B." Our natives gave Mrs. Burke brilliant purple velvet for a dress. And now I have several caps and toques. An Indian woman meeting Grafton (aged seven) recently, said, "I am making

you a parka." To which the little fellow jauntily replied, "All right. I have four already, but you make it and I'll sell it for grub!"

"The Indians and whites got together with hammers and saws and built a lean-to on the school quarters for the children. This took four days' hard labor. At present my feet are encased in a pair of shoes from Sergeant Charles of the Wireless Station, and my body in underwear from William Salmon, and shirts, ties, etc., have come from traders. Miss Ryder came with a handsome sweater, and Miss Sands came with a stick pin. The suit of clothes I wore the night of the fire was badly scorched and ruined, and two traders each sent me suits and a mackinaw coat. Mrs. Burke looks like Solomon in all his glory in her many colored morning dresses.

"Certainly we are taken care of till spring, when some 'outside outfit' will be needed. I shall be careful to try and get on my feet by then, to buy necessities. It is dreadful to think of me being so much overdrawn."

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#### ST. JOHN'S, KETCHIKAN

By Rev. H. E. Bush

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The 1924 celebration in St. John's of the anniversary of the Advent of Our Lord was one long to be remembered both for its display of deep devotion and equally deep enthusiasm. The story must begin with the church. Mr. Alex. Guthrie, an Indian communicant and a carpenter by trade, has for many years been the decorator of the church. Each year he plans his design and decorates accordingly. This year he succeeded better than ever in transforming the church into a bower of beauty. He



ST. JOHN'S CHURCH. KETCHIKAN, CHRISTMAS, 1924

built a roodscreen of evergreen between the nave and the choir and then built arches of evergreen over the aisle from the vestibule to the choir. In each window hung an evergreen wreath and on each window sill was placed a candle. Over the arch above the communion-rail were the letters "Glory to God in the Highest," white letters on a green background, and at either side of the arch hung an angel holding between them the words: "On earth peace, good will toward men." And then over the chancel windows hung a white star illuminated. A seven-branch candlestick stood on the central windowsill and a two-branch candlestick in either side window. The church indeed was most beautiful.

On Christmas Eve the children of the white section of the church

school, seventy in number, came marching up the arched aisle singing, "O Come All Ye Faithful," and took their places in the choir and the front pews. After prayers, the pageant of Bethlehem was enacted in truly grand manner. A manger was placed in front of the Holy Table, and Joseph and Mary took their positions on either side. The shepherds (three boys dressed in native seal skins) came up the aisle and knelt before the manger and an angel appeared and spoke the Good Tidings. Then a heavenly choir sang "Silent Night, Holy Night" and the wise men presented their gifts. The primary department sang "Far Off in a Manger." It was a wonderful impressive program both to the children and the adult congregation. Too much praise cannot be given to Mrs. F. E. Sayres who put on this pageant.



On Christmas Day the full choir sang Mozart's Twelfth Mass and in the environment and inspiration of the day, the choir was at its best and made the Lord's Supper a truly worshipful and soul-satisfying service.

On Christmas night the native section of the church school (another seventy children) gave their program of songs and pieces. The children did exceedingly well and gave an enjoyable program to a crowded house. This program was held in a hall, kindly loaned us by the Presbyterian mission. After the program Santa Claus arrived and gave many presents and bags of candy away. Credit must be given to Mrs. Paul and Mrs. Hall, the two teachers of the government school, who very kindly assisted by teaching the children their pieces and songs.

Christmas of 1924 will long be remembered in St. John's for its wonderful spirit, the exceedingly well decorated church, and the exceptionally well-rendered programs.

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#### MISS AGNES EDMUND, 1862-1924

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Back in the days when Ketchikan was an Indian village with possibly twenty white men engaged in salting salmon, back in 1897 Bishop Rowe discovered here a spot where no religious work was being done and appointed the Rev. Dr. Campbell missionary to Ketchikan. One of the great and pressing needs that met Dr. Campbell was the necessity of providing education for the Indian children.

In an effort to meet this need of the Indian children Miss Agnes Edmund, a Scotchwoman, was appointed to Ketchikan from Tacoma, Washington. Miss Edmund arrived in Ketchi-

kan in the summer of 1898 and made this city her home until she was called across the river of death on December 21, 1924. This sad event occurred in the Portland Surgical Hospital, Portland, Oregon, whither she had gone for an operation. The operation proved to be too much of a strain on her small and weakened body and she succumbed eight days after the operation. At her own request, her sister, Mrs. Thos. Beaven of Tacoma, brought the body back to Ketchikan for burial.

Miss Edmund was an interesting character. Shortly after arriving in Ketchikan, the Rev. Dr. Campbell resigned and left the infant mission in the care of this tiny Scotchwoman. For four long years she held the fort alone and right faithfully did she do her task. She continued in the work of the mission for three years longer under the direction of Dr. Thos. Jenkins who came in August, 1902. Miss Edmund then retired from the mission work and devoted herself to the business of making a living. In these years she succeeded in building up a reputation of being the best booster of Alaska in Alaska and also known as one of the most successful real estate dealers in these parts.

Mrs. Beaven, the sister, told me that it was interesting to watch the progress through which Miss Edmund was passing as the years went on, from a staunch Scotchwoman to an equally staunch Alaskan. At first, when Miss Edmund would go down for a visit with her sister, she invariably expressed a horror of getting sick and dying in Alaska. She finished by dying in Portland, Oregon, and requesting that her body be buried in Alaska. Another old-timer has left this world, one of

those who laid the foundations and helped start the erection of Alaskan civilization, the finest in the world.

The funeral was held from St. John's church at 2 o'clock, Sunday afternoon, January 4. The local Igloo of the Pioneers of Alaska attended in a body.

—H. E. BUSH.

#### ST. MARK'S MISSION, NENANA

Archdeacon Drane expects to leave Nenana about January 1st for a winter journey of more than three months. Going down the Tanana River, he will first visit the Indian Mission and the white community at Tanana; then he will strike across country 150 miles northeast to St. John's-in-the-Wilderness. From there he will follow the Koyukuk River northward to Wiseman and Coldfoot to visit the few white miners in those isolated camps. Another overland journey will bring him back to the Yukon at Rampart and then he will go up the Yukon to Stephen's Village, Fort Yukon, Circle, and Eagle. From Eagle he will make a difficult cross-country journey to Tanana Crossing and from there will follow the Tanana River down stream to Nenana reaching home, he hopes, about April 15. When he reaches Nenana again he will have traveled approximately 1,700 miles on foot.

#### ST. TIMOTHY'S MISSION, TANANA CROSSING

By Rev. A. R. Wright

Due to a cold windy summer our vegetable crops were very poor at St. Timothy's this year. The annual fall run of caribou missed us so that meat is also scarce. Nevertheless the Indians are getting along nicely, picking up here and there enough

for the sustance of their families. Rabbits and ptarmigan are plentiful.

We had two pleasant treats this summer when the court party visited us on their way to investigate some cases at Tetlin and when Mr. and Mrs. Wm. N. Beach of New York visited us in the midst of their hunting trip through the Robertson country. Visits of white people in this neighborhood are so rare that they are considered quite a treat by those of us who live here.

At the last meeting of the village council, it was resolved that the potlatch system in this section was detrimental to the welfare of the native people so that, as a first step to the abolition of this system, it was decided that the people of this village would not extend or accept any invitations for potlatching during the eight busy months of the year, i. e. from October 1 to June 1.

At the same time the council also resolved to begin the erection of a much needed chapel. Logs have already been cut but due to an early freeze-up only a few have been delivered, with those we hope to start building early in the spring, and the rest of the logs will be brought down on the first high water. The Indians are donating the logs and their labor in the building of the little church, and we hope to receive some help from our friends "outside" for the interior furnishings.

#### ST. PHILIP'S CHURCH, WRANGEL

By Rev. H. P. Corser

A new feature of religious work in Wrangell has been developed recently. The high school is dismissing those who elect Biblical work one hour a week to go to their respective churches for Biblical instruction,

and is giving them the same credit for that work as would be received for one recitation per week in any other subject. All high school students in Wrangell, with two or three exceptions, have enrolled in some of the different church classes, and all the classes report that a very special interest is being taken.

The class in St. Philip's church numbers nine. They are using the twelfth course of the Christian Nurture series. Certainly no course could be better arranged for such work. The scholars find in it the proper incentive to original effort, and the Bible is born anew in their minds as the book of life showing how men in their search after God have gradually been led to throw aside this and that bit of savagery that they might understand God the better. It certainly has been one of the most encouraging features of religious work that has developed in Wrangell for a long time.

It is hoped that the same privilege will be next year extended to the grades.

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Christmas at St. Philip's church was one of the most successful that we have had. The celebration began with the midnight communion service. New electric lights had been installed by the guild, making the church more brilliantly lighted than ever before. The natives had most tastefully decorated the church with greens consisting of cedar boughs wound in ropes. Red and green Japanese ropes were hung to take the place of curtains at the windows. More communicants were at the communion than at any time in the history of the church. Eighty-five per cent of the communicants were present at the two services, the one at

midnight, and the other at 10:30 Christmas morning.

The Sunday school celebration and Christmas tree was held in the gymnasium Christmas evening. The church of which the Rev. Lampkin is rector in Madison, Wisconsin, and a neighboring church in Zanesville, Wisconsin, had sent some very liberal boxes. These, with some very liberal contributions from friends, both in Wrangell and from the outside, made it possible to have a very fine Christmas.

Christmas, especially, the choir boys and girls are remembered with appropriate gifts. The boys received subscriptions to the Boy's Life and the girls large framed colored photographs of Wrangell and the Stickine River. The photographs were some of Mr. Andrews' best.

The Sunday school, under Mr. Regal's administration as superintendent, is increasing in size and is becoming more and more a power for good.

One of the older boys, Joel Wing, of the high school, presided at the exercises and pledged the school's best efforts for the Easter offering.

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A Salvation Army congress was held at Wrangell during November. The Army has a splendid following among the natives of Southeastern Alaska and has been a great power for good among them.

Two or three of the Thlingit villages, a few years ago, were considered the wildest of the wild. Through the influence of the Army these villages have been transformed into ideal communities and now compare favorably with any white community.

Is there any special reason for the good that the Army has accomplished? Our psychologists are to-



day maintaining that the cause of crime is bad emotions. The Army is certainly successful in developing right emotions.

Possibly we church people might in some way learn a lesson from the Army. We appeal to the intellectual and artistic sides of men's nature but do not appeal as much, as we should, to the emotional side.

### GERMS

Read as a prelude to a sermon at St. Philip's Church, Wrangell, by the Rev. H. P. Corser.

The attitude of the average man toward disease is one of the most interesting studies in history. The old savage believed that disease was caused by the operation of an evil spirit. It was the business of the Indian doctor to find that spirit and to drive it out of the sufferer and so restore him to health.

Another cult, which is about as sensible, declares that there is no such thing as sickness, that it is all an error of the mortal mind, whatever that means.

There is another group which maintains that disease is due to an act of Providence. This is seen in resolutions, passed occasionally by Fraternities, in which expressions like "since it has pleased Almighty God to remove from our midst brother so and so," are common. When I read such as that I wonder if considerable has not been laid at the door of Almighty God with which he has had nothing to do.

The study of life which is so minute that it can be discerned only by the most powerful microscope, has discovered infinitesimal forms, some of which are friendly to the development of higher forms of life and some that are detrimental. The latest scoundrel of a germ to be captured and to

be studied, and for which an antidote has been discovered is the germ that produces scarlet fever. The rascal's name is *Streptococcus Hemolyticus*.

The attitude of the minds of some toward the method of curing germ diseases is significant. They look on it all with suspicion. They seem to go on the theory that if I die, I die, and if I live, I live, and what is the use of bothering about it.

Is there not another class of diseases which are usually treated in about the same way? Most of the claims of so-called modern psychology are funny to anyone that knows anything about human nature, but there is one statement that is made which is backed by experience. That is, that sin is a disease. The error in this hypothesis is, of course, that it is an incurable disease and one whose progress cannot to a large extent be controlled. Are not adherents to this claim the same as those who hinder every attempt to cure physical disease germs? They act as though they might say "If it is good, it is good, and if it is bad, it is bad, and that is all that there is to it." Are not such people as irrational as those who neglect serums and proved methods of curing physical diseases caused by germs?

There is a close connection between the brain cells and our thoughts. Each thought has a brain cell connected with it. By way of illustration, one of the common bits of fun among grown-ups today is to joke about the old times when it was possible to stand up to the bar and drink enough to put the "other fellow under the table." The talk goes on with a smack of the lips and a smile that might indicate that those times were really the good old times. What is the result? A youth standing by, gets the idea that getting drunk, is really a manly adven-

ure and when the opportunity comes, unless he has already formed a character, he grasps it. This is one of the great reasons why our city high schools in most parts of our country are compelled to fight the drink evil. The germ was caused by the foolish talk among the boy's elders who should have known better.

What is another germ? Probably there is no habit so difficult to break, no habit so detrimental to character as the gambling habit. It creates a distaste for all kinds of work and inculcates a belief in a "Totem" called luck. Our laws recognize this when they outlaw all forms of gambling, lotteries, raffles, etc. Are not all forms of lotteries, raffles and the like, whether they are for a good cause or not, the cause of scattering bad germs?

Does the end ever justify the means?

Are there any causes of moral disease? Someone has said "Paint the devil and he is sure to appear." What then is the effect of acting like the devil, even in play, as it is done especially in the movie serials. When a friend attended one of these the other night, he said "it is a miracle that our country is not engulfed in a terrible crime wave." The only explanation is that Providence has a special care for fools and little children.

What is there that makes a man immune to bad germs? Thou shalt love thy God and thy neighbor as thy self.

When a man loves God and his neighbor he will be very careful how he scatters germs which spread evil and immorality.



SKETCH OF ALASKA FISHERMEN, By E. P. ZIEGLER

## Appeals

1. For St. Mark's School, the sum of \$200 as an annual scholarship for ten of the children of this boarding school. These appeals sometimes bring in new scholarships, and we assure our readers that the appeal is urgent. For this past year our expenses amounted to \$10,000 with resources totaling only \$5,000, leaving the balance to be raised by Bishop Rowe. This means an ever-increasing burden on him and the rest of the workers. Send in your scholarships either direct to St. Mark's Mission, Nenana, or mark "Special for St. Mark's, Nenana," and send to the Treasurer of the Missionary Department, 281 Fourth Avenue, New York City.

2. For Christ's Church Mission School, Anvik. The above appeal should also be applied to the Anvik School, as the needs are the same.

3. At St. Mark's, Nenana. Clothing of all kinds for boys and girls of from three years to fifteen. Quite often we

experience a shortage of clothing for the boys and girls entrusted to us at our boarding school. Then when there is clothing to spare, it is possible for us to trade the same to the Natives of the vicinity for such necessities as fresh meat, berries and mocassins, which we must have for the children. The Natives in turn profit, for from us they can thereby obtain better clothing than can possibly be procured at the stores, in exchange for articles that are not always negotiable at the stores.

4. Material for making dresses is also asked for, as the girls at St. Mary's are taught to sew and make their own clothes.

5. Books and magazines are requested for St. Mathew's Magazine Committee, Fairbanks. There is a ready call for all that you can send.

6. Books, subscriptions to magazines for the Red Dragon Club House, Cordova, Alaska.



ALASKAN MISSION—STEPHENS VILLAGE



## Representatives

The Alaskan Churchman is represented by the following persons, who are authorized to receive subscriptions and answer inquiries. We shall be glad to hear from any who would be willing, as missionary work, to act in this capacity:

### CALIFORNIA

#### Diocese—

- San Francisco—The Rev. Frank P. Church, 1217 Sacramento Street.  
Los Angeles—Mrs. Abiel Leonard, 316 S. Ardmore Avenue.  
Los Angeles—Miss Marriott, 2279 29th Place.

### CUBA

- Cuba—Miss R. S. Harris, Care Harris Bros. & Company, O'Reilly 104 Havana.

### CONNECTICUT

- Connecticut—Mr. Rowland M. Beach, 16 France Street, Norwalk.

### DELAWARE

- Delaware—Mrs. R. B. Raynor, 903 Franklin Street, Wilmington.

### DISTRICT OF COLUMBIA

- Washington—Miss Frances C. Cox, 2628 Woodley Place, N. W.

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- Georgia—Miss Gertrude J. Corney, 872 Hickman Road, Augusta.  
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- Louisiana—Miss Gladys M. Fry, 908 Fern Street, New Orleans.

### MARYLAND

- Maryland—H. W. Atkinson, 10 Bishop's Road, Guilford, Md.

### MICHIGAN

- Michigan—Ernest A. Cook, M. D., Fenton.

### MINNESOTA

- Minnesota—Mrs. B. I. Stanton, 542 Portland Avenue, St. Paul.  
Minnesota—Miss Ora Peake, 2019 Portland Ave., Minneapolis.

### MISSOURI

- Missouri—Mrs. May Scovern Hunt, Macon.

### NEW HAMPSHIRE

- New Hampshire—Mrs. Robert Alex. Southworth, Little Boars Head.

### NEW JERSEY

- New Jersey—Miss M. F. Jones, 137 Aberdeen Road, Elizabeth.

### NEW YORK

- Long Island—Mrs. W. W. Sabine, Nyak 960 Park Place, Brooklyn.  
New York—Mrs. W. A. Bridgeman, River View Manor, Hastings-on-Hudson.

- New York—Miss Alice Wood Daley, 393 St. Paul's Avenue, Stapleton, Staten Island.

- Western New York—Miss M. H. Bulsch, 256 Warwick Avenue, Rochester.

### NORTH CAROLINA

- Asheville—Mrs. F. Pickens Bacon, Tryon.

- North Carolina—Mrs. M. J. Dauer, 103 N. 7th Street, Wilmington.

- North Carolina—Miss Emma J. Hall, 800 N. Tryon Street, Charlotte.

### NORTH DAKOTA

- North Dakota—Mrs. Edwin M. Grime, 1341 11th Ave. No., Fargo.

### OHIO

- Southern Ohio—Mrs. W. K. Schoepf, 622 Oak Street, Cincinnati.

### OREGON

- Oregon—Mr. John W. Lethaby, 10-11 Ainsworth Bldg., Portland.

### PENNSYLVANIA

- Bethlehem—Miss Fannie M. Butler, Mauch Chunk.

- Pennsylvania—Miss Ann Booth, Haverford.

### RHODE ISLAND

- Rhode Island—Mrs. Winslow Upton, 30 Forest Street, Providence.

### SOUTH CAROLINA

- South Carolina—Mrs. Wyndam Manning, 900 Lawrens Street, Columbia.

### TEXAS

- Dallas—Mrs. Helen Easton, 1921 Pine Street.

- West Texas—Mrs. J. M. Pettus, Goliad.

### VIRGINIA

- S. W. Virginia—Mrs. Gordon H. Baker, Roanoke.

### WISCONSIN

- Milwaukee—Mrs. B. Talbot Rogers, Fond du Lac.

# Directory of Alaskan Workers

## BISHOP

The Right Reverend Peter Trimble Rowe, D. D. (Office, 418 Mutual Life Building, Seattle, Washington.)

## ARCHDEACON

Rev. Frederick B. Drane (1915)  
Nenana, Alaska.

## MISSION STATIONS

**Allakaket**—(P. O. address, Allakaket, via Tanana Freight address, Allakaket, Koyukuk River — St. John's-in-the Wilderness;—  
Miss Amelia E. Hill, R. N. (1922).  
Miss Florence Huband.

**Anchorage**—Outlying Camps, Railroad Work, etc:—  
Rev. Burdette Lansdowne.

**Anvik**—Christ Mission:—  
Rev. John W. Chapman, D. D.  
Rev. John B. Bentley, assistant (1921).  
Miss Marguerite Bartberger.  
Miss Ella B. Lucas, Housemother, (1923).  
Miss Keefe, Nurse.

**Chena**—St. Paul's Chapel:  
((See Tanana Valley Mission).

**Chena Native Village—St. Barnabas**:—  
(See Tanana Valley Mission).

**Circle City**—Church of the Heavenly Rest (vacant).

**Cordova**—St. George's Church, Red Dragon Club House and Alaskan Churchman Scriptorium:—  
Priest on furlough.  
Miss Elsie Waltz in charge of church school.

**Chitina**—(Visited from Cordova).

**Douglas Island**—St. Luke's Church:—  
(Visited from Juneau).

**Eagle**—St. Paul's Mission:  
Priest on furlough.  
Walter Benjamin, Native Lay Reader.

**Fairbanks**—St. Matthew's Church and Reading Room. Camps visited: Ester City, Chatanika, Livengood.  
Rev. Henry H. Chapman.

**Fort Yukon**—St. Stephen's Mission and Church.  
Rev. Grafton Burke, M. D.  
Miss Sands.  
David Wallis Staff Reader and Interpreter.  
Arctic Village.  
Bishop Rowe Chapel.  
Albert E. Trit.  
Native Lay Reader.

**Juneau**—Holy Trinity Cathedral:—  
Very Rev. Charles Rice Dean.  
Camps visited: Douglas Thane and Perseverance.

**Ketchikan**—St. John's Church Hospital and School:—

Rev. Homer E. Bush.  
Miss A. Wilson Supt. of Hospital.

**Kennecott**—Visited from Cordova).

**McCarthy**—(Visited from Cordova).

**Nenana**—St. Mark's Mission (See Tanana. Valley Mission).

Miss Eola Clark.  
Deaconess Agnes Olivia Willing.  
Miss B. B. Blacknall (1921).  
Blind Moses, Native Lay Reader.

**Nome**—St. Mary's Church. (Vacant).

**Point Hope (Tigara)**—St. Thomas' Mission:—

Rev. W. A. Thomas.  
Tony Joule, Assistant Teacher.

**Salchaket**—St. Luke's Mission (Vacant).

**Seward**—St. Peter's Church:—  
(Visited from Anchorage).

**Sitka**—St. Peter's-by-the-Sea:—  
Mrs. J. H. Molineux.

**Skagway**—St. Saviour's Church:—  
(Visited from Juneau).

**Stephen's Village**:—  
Deaconess Harriet M. Bedell.  
Henry Hoses, Native Lay Reader.

**Tanana**—St. James' Church. (Vacant).

**Tanana Indian Village**—Mission of Our Saviour:—

A. G. Fullerton, Lay Leader in Charge.  
Deaconess Gertrude M. Stearne.  
Miss Nellie M. Landon, R. N.  
Blind Paul, Native Lay Reader.

**Tanana Crossing**—St. Timothy's Mission:—  
Rev. Arthur R. Wright.

**Tanana Valley Mission**—Including Native Missions on the Tanana River; Nenana, Chena, Salchaket, and Tanana Crossing:—  
(Visited from Nenana.)

**Valdez**—Epiphany Church and Everyman's Club House:—  
(Visited from Cordova).

**Wrangell**—St. Philip's Mission:—  
Rev. H. P. Corser.

Missionaries on furlough in the States, (address at the Church Mission House, 281 Fourth Avenue, New York City:—  
Miss Alice Wright (1914).  
Miss Lossie de R. Cotchett, R. N. (1921).

Rev. B. W. Gaither.  
Miss Susan E. Smith (1921).  
Deaconess Muriel A. Thayer (1921).  
Rev. E. P. Ziegler, 5514 White Bldg., Seattle, Wash.

## The Woman's Auxiliary to the Presiding Bishop and Council.

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### OFFICERS OF THE MISSIONARY JURISDICTION OF ALASKA

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President—Mrs. Lou Smith, Cordova.

Vice President—Mrs. E. L. Harwood,  
Cordova.

Secretary and Treasurer—Miss Elsie C.  
Waitz, Cordova.

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## Standing Notices

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MAIL—All Alaskan postoffices, with the exception of a few of the most distant, receive unlimited quantities of all classes of mail in the Summer.

In the Winter, this same rule applies to all Coast towns as far North as Anchorage. Other places, such as St. Michael, Nome, etc., are frozen in and therefore have to depend upon the land trails for their mail.

All points in the Interior receive some mail in the Winter, according to the particular contract. But, in all cases, first class mail is given preference over all other classes. Magazines and newspapers come next. Packages are never carried unless all other classes, combined, fail to bring up the total to the weight required. Those points which are fairly accessible receive at least a weekly mail. The Allakaket receives monthly mail, as does St. Timothy's Mission, St. Timothy, Alaska, and Fort Yukon has a twice-a-month service. Point Hope receives several mails during the Winter, via Nome,

which has a weekly service. Anvik receives mail but once a month, being off the regular trail.

As a general rule, our advice is to mail any article which your postmaster will accept. Once in the mails, they will eventually reach their destinations.

FREIGHT—All freight should be sent through the Bishop's agent in Seattle—Mr. A. H. Horton, 418 Mutual Life Building—who will cheerfully furnish particulars.

EXPRESS—There are offices of the Wells Fargo Express Company throughout Alaska. There is a great difference, however, between the rate in Summer and Winter. Be sure to have this fact clearly in mind when you consult your local agent.

NOTE—At any time we are only too glad to answer special queries to the best of our ability. Such matters will have immediate attention if addressed to The Alaskan Churchman, The Red Dragon, Cordova, Alaska.



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